THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Hear, O heavens, and give ear O earth: For the Lord hath spoken.*"—ISAIAH i, 20.

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ARE THEY OF ISRAEL?

THIS interesting paper is communicated by a gentleman not a member of the Church, but a man of extended information, and large experience as a traveler; and what is better still one who, apparently, is anxious to arrive at the truth upon a question of great importance. We are pleased to give his communication to our readers, and will offer such comment and criticisms in foot notes as may be considered necessary.

Jerusalem, Oct. 13, 1886.

Editor of the MILLENNIAL STAR.

Dear Sir,—That which is here put on record is both for the information of yourself and the readers of the STAR, and also that valuable comments and criticisms may be made by which the writer and others may receive more light.

I had been in China from 1870, where I had gone from Cincinnati as a missionary of one of the American orthodox churches, when that terrible calamity—the famine—befell the land. With my wife and an unmarried man of my own age, I was living at Tsinan, the capital of one of the northern provinces of Shantung, about two weeks' journey from the sea ports, and other English-speaking foreigners.

The effect of the sight of thousands of people dying by starvation and pestilence was very great upon me. I do not know all the reasons why, but in January 1879, I had visions and dreams in which, among other things, the condition of the descendants of Israel was, in certain particulars, brought vividly before me.

A high official whom we had consulted regarding the famine relief fund placed at our disposal, had made an impression upon me. He was himself feeding one hundred orphan boys, and I could not see in his views of Providence and humanity wherein he had less Christian sentiment than any one I had known in America. He was, however, not a Chinese, but a Manchu; that is, one of the tribe beyond the great wall. The present reigning dynasty of China is this same Manchu tribe, entirely distinct, you must remember, from the Chinese

race. My colleague, who was an excellent Hebrew scholar, was then living in a city five days distant, where he had been recently presented by a man who claimed to be a Mohammedan with some Hebrew manuscript.

There was nothing else, that I am aware of, to call my attention to Israel at this time, but here I was in the interior of China, possessed night and day with this idea of Israel's whereabouts. The revelations which I had of the origin of the reigning family of the great Chinese Empire, a mere handful of a foreign tribe who conquered and took the throne two hundred years ago, showed it to be of the Ten Tribes of Israel. If they were, it followed that the Japanese, Coreans, Mongols, Tibetans, Afghanistans, and all other tribes scattered over the whole north of Asia and their cousins, the American aborigines, were also of the lost tribes.* Here was food for thought, but I had no books to speak of but the Bible, and no one to talk with me intelligently on the subject. I went to Pekin in February, in one of the traveling wheelbarrows of north China, and in that city had greater illumination still. Moreover, I found the Mongols there in great numbers; and from some of them I learned wonderful things as to their origin in a distant land to the southwest of China, and their expectation of a return before long. A great, round, solid pagoda of white stone or marble, called from its being solid, not a pagoda but dagoba—had carved completely around it the scenes in the life of their Messiah or Borhan.

The effect of that history in beautifully cut stone was overpowering. There were the Ten Tribes whom I knew must be scattered over all northern Asia and America, if these Mongols who built the monument were one of them, which I could not doubt. They had long ago been Christianized, and since the death of Borhan, *i.e.*, the "Superlatively Glorious One," they have waited his return.

They believe that every war and pestilence is a punishment to them for their sins, and is decimating them to a remnant—which will return to their fatherland so far to the southwest that none of them as yet have found it. A Mongol (who had made a pilgrimage to Lassa in Tibet, which is a long journey of six months for the Mongols, and not unfrequently taken,) once told me that he had gone a month's journey beyond Lassa to find it, and had failed. They call it Jargar—a land once beautiful, but afterwards desolated, to be renovated in, they hope, the near future. They have no desire so strong as to return to the land where they once lived, and where Borhan taught, wrought miracles of healing, feeding the multitude, suffering, dying and where, upon his return from heaven, he is to rule. The history in the stone begins with a birth from a tree of life which opens and allows the naked Borhan to walk forth into the world. I cannot describe all the scenes, and I understand but little of their mysterious import. The last one, however, made me feel that Scripture indeed was fulfilled where it says, "and they shall wail for him." Their dead Savior is surrounded by weeping men, and two lions also weeping as they stand erect with their fore paws to their eyes. This company seemed to me to be the Ten Tribes, and Judah with another represented as lions.

Their books and traditions make Borhan—the Illustrious—to have been miraculously born of a woman, but

* It may be that when the Ten Tribes, familiarly known as the "lost tribes," were led away from the land of Palestine to the north country, that large numbers were left by the main body in north Asia, and that from these remnants of Israel descended the tribes inhabiting north Asia mentioned by the writer of the above article, and thus they may be of Israelitish origin; but so far as the American Indians are concerned, while they are descendants of Israel, they are not descendants of the people left along the line of march by the lost tribes in their migration to the north; but on the contrary, were brought almost directly from Palestine to America. From a revelation to Joseph the Seer, we learn that Lehi and his colony that left Jerusalem about 600 B.C., "Traveled nearly a south, southeast direction until they came to the nineteenth degree of north latitude; then, nearly east to the Sea of Arabia, then sailed in a southeast direction, and landed on the continent of South America, in Chili, thirty degrees south latitude." And it is from the people led to America by Lehi that the American Indians have principally descended.

still the son is legal heir to a throne. He had twelve immediate disciples, one of whom was bad. At one time a thousand nails were driven into his flesh. The Mongols admit that truth and fiction are badly mixed up in their religious books and traditions.

The under current of feeling and talk all over China is that this Manchu dynasty must soon close. Prophecies all indicate it. Its very appearance and the limitations of the average time of a dynasty all make the sentiment of a speedy overthrow or abdication as prevalent among all classes in China, as the same sentiment in the Turkish Empire regarding the day of the Turk's rule. When the Manchus take a back seat, it will affect the Tartar races seriously, particularly themselves and the Mangols who, like the American Indians, get a government subsidy.

In April 1879, I returned to the United States. In Japan I found a Scotchman, named McLeod, was investigating and coming to a like conclusion about the Israelitish origin of the Tartars, and especially of the Japanese. He has published several expensive books on the question, and has earned the same title by the disbelievers as became attached to my name—viz., "crazy."

In America I read various books and articles in Reviews, all showing that the American aborigines were of Israel. A Jewish Rabbi in Chicago told me that before the Pacific Railroad was laid, he had gone to California to investigate the question of the Israelitish origin of the original Americans, and he thought that some of the tribes were of Israel, especially up by Behring's Straits. Another Rabbi in Hartford, Connecticut, confessed that the physiognomy of the first Indian whom he saw startled him with its Jewish aspect.*

A book printed about 1825, I think, in Burlington, New Jersey, called "A Star in the West," by Elias Boudinot, affected me very much, for I was prepared to believe in its conclusions that the American aborigines were Israelites. Elias Boudinot was of French and Indian blood—a man of learning and official position in his day. He was, I think, President of the American Bible Society. I have recommended "A Star in the West" to many.

There is no use in attempting to derive the Japanese from the Chinese race, proper. No intelligent Japanese or Chinese do so. They have an alphabetical language, but in which is incorporated a great many characters, just as the English does the Latin. Heretofore their scholars have studied Chinese books as Europeans do the Greek and Roman classics; but now the English language and sciences are carrying the day. A book called Ko ji ki, known as the Japanese Bible by some, has lately been translated into English. Its title means "The Record of Ancient Events." It would pay to procure and read it. I have read a book by a Japanese in which he attempts to prove that Ghenis Khan, the great Mongol conqueror, was a Japanese. I refer to it as showing their admitted connection in race with the Coreans, Manchoos, Mongols, and all the Tartar tribes.

I have not learned of the remembrance of a Sabbath among them, nor of the longing to return to their old home, both of which facts are so prominent among the Mongols.† My

* Lehi, who left Jerusalem with his colony, was a descendant of Joseph through Manasseh (see Alma 10: 3.); while it is supposed that Ishmael and his family who formed part of Lehi's colony, and whose daughters Lehi's sons married, was a descendant of Ephraim. But in addition to this colony of Lehi's, the Lord led one of the sons of Zedekiah and a company of people to North America (Book of Helaman 8: 21), who afterwards grew to be a numerous people and at last united with the Nephite branch of Lehi's colony; so that among the peoples of America is some of the blood of Judah, hence, doubtless, the Jewish cast of features occasionally met with among the American Indians.

† The Book of Mormon gives an account of a vast emigration of Nephites from the land Bountiful in South America, to the land Desolation or North America. A number of those who emigrated went in ships that were launched into "the West Sea," the name given to the Pacific Ocean by the Nephites. Several of these ships loaded with people were never heard from after they left port, and what became of them the Nephites never knew. It is probable that these people were drifted to the islands of the Pacific Ocean and inhabited

ignorance of their inner life makes me incapable of saying that they have or have not such traditions. I have visited Japan twice, and have for four years been associated with educated Japanese in Peking, with whom I often broach these questions. In America and in other cities in China I have met Japanese and talked with them about their origin, customs, etc. No doubt, as I do not understand the Japanese language, and we converse in English or Chinese together, I have often received wrong impressions. One needs to live among them and speak their language, talk with their old men in different localities, to get the traditions of a people. Mr. McLeod has done so, and being a conscientious man, I have reason to believe most that he calls facts and judge his theories as discriminately as I can. The arguments and illustrations from his books I do not give, as I wish others to see them, and as they are not by me, I fear that my memory would be too often at fault. His theory is not popular in Japan among Europeans and Americans. In conversing with some, I thought that from what they gave as to their impression of the physiognomy, customs, etc., of the Japanese, they could believe that the Japanese were of Israel only for fear of the ridicule.

One American has made a list of words in Japanese similar to the Hebrew, but I have not seen it. Their names for the first man "Izanagi," and first woman "Izanami," are strikingly like the Hebrew Ish and Isha. Authentic history goes back to 660 B.C., but beyond that they have no record of their life upon the island. The time you see is ample for the tribes carried away to Babylon to go on to their destinations beyond the contaminating influence of idolatry. Their religion was free from idols until Budhism was introduced 600 years A. D. They had a holy of holies towards which the worshipers made obeisance. There are so many coincidents with Jewish religious rites and ceremonies in the ancient (called SHIN DAN) religion, that it strongly confirms my belief in the Israelitish origin of the race.

Japanese junks have become dismantled, and in such a condition have been swept over to the American coast with all on board. There is a strong stream or current in the North Pacific which carries whatever falls helplessly in it over to the coast of America. * * As this occurs in modern times, it is likely that anciently the Japanese and American aborigines kept up some intercourse, and if both were of the house of Israel, nothing would be strange in the suggestion that some of the aborigines originated on the American continent in this way. The Eluthians up near Alaska are remarkably like the Japanese.

While in America in 1881, I became in possession of the Book of Mormon, and found all my former investigations regarding the American tribes not only confirmed as to their Israelitish origin, but a flood of light thrown upon the question. I wondered at my stupidity in not having had recourse to it before, when I was searching in the libraries of New York, Boston and Hartford for books upon the origin of the American aborigines.

After this I was in Rochester, New York, trying to trace the origin of the story that Solomon Spaulding wrote the Book of Mormon, as just then the New York *Evangelist* had a statement that a certain lady in Rochester was acquainted with the facts. She did not seem to think that her evidence amounted to anything, as it only related to hear-say about the dis-

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them. It was doubtless in this manner that the Sandwich Islands were peopled, as also other islands and even Japan, as there is a great similarity between the American Indians, Sandwich Islanders, the Maories in New Zealand and the Japanese.

Now, if the tribes inhabiting north Asia mentioned by our correspondent, are the descendants of the remnants of the Israelites left by the Ten Tribes in their journey to the north, we may expect that they would hold in lively remembrance among their traditions the promises of the Lord that they should return to the land of their forefathers. Whereas the Nephites, the descendants of Joseph, were always taught to look upon America as their promised land—their everlasting inheritance; and therefore we need not expect to find among the traditions of those Israelites who came from America to the islands of the Pacific any idea of returning to a land in the direction of Palestine.

appearance of a manuscript from a trunk, and the story which had come to her that someone who had heard a little of it thought it sounded like the Book of Mormon. She gave me the addresses of parties better posted, and I went on pleased with the lady's fairness and frankness, but wondering, as she did herself, how she had any testimony worth anything. I did not make these enquiries to convince myself, for I knew as well as I know anything that no Congregational minister wrote the Book of Mormon. He could never have made the ministry the humble class who receive no salary and work with their hands. He could not make immersion the method of baptizing. He never could have penned the just sarcasm on the use of the Bible as a fetish—"The Bible, the Bible, we have a Bible," and so on in points of theology, philosophy, history, etc. I knew that no Congregational minister, be he Solomon Spaulding or what name, ever wrote that book.

I was not stumbled at the style, as many are, because I was too familiar with the objections of the Chinese to the Bible on the ground that if it was a book inspired in heaven it would be in more correct and classical language. I had for years been familiar with the grave defects of Bible translations, even the much lauded Englgh, and if that did not shake my confidence in the genuineness of it, why expect from Joseph Smith's translation into English of an ancient language perfection? Even the Greek original of the New Testament, which I delight in, I know to be full of errors. Nothing is perfect on earth, and languages the most grammatical are no exception to the statement. I knew very well that whatever ideas an original writer or translator expressed, he could not go beyond his vocabulary. As Joseph Smith was confessedly a man of limited education, and the English Bible of 1611 was his one familiar book, of course he wrote or dictated to another to write in the very style and vocabulary which he possessed. An angel or spirit in using man's brain of course finds it a limited instrument, and can not make it act differently for him any more than an artist can sketch a fine cut line with a blunt pencil, or a course one with a fine point, or a musician draw from an instrument harmonies beyond its powers.

Suffice it to say, thinking men should not rule a book out of a claim to genuineness on account of its style, when the style and stated facts of Joseph Smith's education are so consistent. When the plates are again restored and retranslated with the additional parts then withheld, these principles will be seen to hold true. Who is humble enough and sufficiently endowed with faith to be entrusted with the plates again?

C.

IDEAS AS TOOLS.

"You don't suppose that my remarks made at this table are like so many postage-stamps, do you,—each to be only once uttered? If you do, you are mistaken. He must be a poor creature who does not often repeat himself. Imagine the author of the excellent piece of advice, 'know thyself,' never alluding to that sentiment again during the course of a protracted existence! Why, the truths a man carries about him are his tools; and do you think a carpenter is bound to use the same plane but once to smooth a knotty board with, or to hang up his hammer after it has driven its first nail? I shall never repeat a conversation, but an idea often. I shall use the same types when I like, but not commonly the same stereotypes. A thought is often original, though you have uttered it a hundred times. It has come to you over a new route, by a new and express train of associations.—*The Autocrat of the Breakfast-Table.*

UTAH NEWS.

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(Summarized from Territorial Papers.)

A reading room is soon to be established in American Fork, under the auspices of the Y. M. M. I. A.

On Saturday, January 8th, the grand and petit jurors for the February term of the Third District Court were drawn.

The so-called "Liberals" of Ogden City are making unusual exertions to carry their municipal ticket at the election in that city, which is held next month.

Hon. F. S. Richards left Salt Lake City for Washington, D.C., on the morning of the 27th ultimo. He goes to Washington in the interest of the Snow *habeas corpus* case, which was to come before the Supreme Court on the 17th of the present month.

The Rev. Dr. Weishard was to give a Bible reading on polygamy in the Westminster Presbyterian Church in Salt Lake City on the evening of the 27th of December. The reading was not to be controversial, but a gathering up of what the Bible teaches on the subject.

The funeral of Edward M. Dalton, murdered by U. S. Deputy Marshal William Thompson, took place at Parowan, on Saturday afternoon, December 18th. The remains were followed to their last resting place by about 600 people, being three-fifths of the entire population of the town.

During Christmas week the poor people of the several Wards of Logan were made to feel happy by a gift of 1,500 pounds of beef which was donated to them by Robert Reeder, of the Logan Meat Market. Hyde Park also profited handsomely by that gentleman's generosity.—*Logan Journal.*

Marshal Dyer has appointed two new deputies in the Beaver district, in place of Thompson and Orton. These are John G. Armstrong and James McGeary. The former is City Marshal of Beaver, having been elected by the Independents, and was at one time a deputy under Marshal Ireland. The latter is a man upwards of forty years of age, and has been engaged in ranching and mining.

Henry Brown, Utah's promising young sculptor, died at Logan on the 22nd of December. He was highly esteemed by all who knew him, being a firm Latter-day Saint. The work through which he was best known to the people of Utah was his excellent bust of the late President Brigham Young. He had lately been engaged in getting out life-sized busts of the Prophet Joseph and his brother Hyrum. His death is generally regretted.

Marshal Dyer permitted the families and friends of the brethren in prison for conscience sake to send them Christmas presents. The scene at the City Hall where the presents were to be taken is thus described by the Salt Lake *Herald*: "At intervals during the day there arrived at the City Hall bags and boxes, packages and caskets, in great numbers, each one containing some delicacy for a friend, brother, father or husband, and which will be sent out to the Penitentiary. Little toddlers came with bundles in their arms and

smiles upon their faces, and deposited their loads with a look of satisfaction and joy that was pleasant to witness, and departed with light hands and light hearts. Each gift was duly labelled with the name of the person for whom it was intended, and the pleasure with which the goods will be received by the prisoners is equaled by the eagerness with which the donors took advantage of the kindness of Marshal Dyer. One of the sights of the day was a little girl, probably eight years of age, who came in with a carefully wrapped bundle, and on being asked who it was for, she replied: 'This is for papa; I know he will like it, because I made it myself;' and she tripped lightly away, happy in the thought that she would be the means of brightening at least a few of the many dull hours to be spent by her father within the mud walls."

We clip the following from the *Deseret News*:

Detroit House of Correction, Michigan, Dec. 12, 1886.

Please allow me through your columns to address a few lines to my beloved brethren and fellow prisoners, for conscience sake, brethren, sisters and friends in Zion, the priesthood generally, and good and kind friends everywhere. Thousands of miles away makes us feel keenly our position, and appreciate an opportunity to communicate our feelings to our fellow sufferers. Feeling keenly the sufferings of our wives and children, thus deprived of husbands, fathers and protectors, we join in solemn prayer constantly for their welfare, and ask the blessing of God upon our brethren and sisters in Zion who in any manner aid in encouraging and materially helping the (for a time) widows and fatherless, that we can say like our Savior did, I lay in prison, "And ye visited me; I was naked, and ye clothed me; hungry and ye gave me to eat; what ye did to my family ye did to me." Your brethren have not been deserted by the Spirit of God, even in this far off location. Friendly feelings are exhibited towards the servants of God, by which our stay here is made comparatively easy, and through our humble and faithful prayers much prejudice is being removed from the minds of honorable men and women which we always pray may bear fruit in the Lord's own time. Our Arizona brethren broke the ice and laid a foundation on which we are doing our best to build a structure that some day may become a pleasant abode for the Holy Spirit to occupy. I am satisfied that our imprisonment preaches louder than any sermon we might deliver, as through our daily actions we as a people will be more understood, and our sincerity of conviction will be more and more established among the honorable on the earth; and this fact gives us happiness to perform our duties and invoke the blessings of God upon our humble efforts, and count it a blessing to be a co-worker in the establishment of God's kingdom in the last days. It is only a matter of time until we shall be allowed to serve God according to the dictates of our own conscience, and according to the spirit of the glorious Constitution of our country; as near as I can learn this is the sentiment with all the Elders here, and, thanks to the officers' kindness, we enjoy more liberty and privileges than we expected when first entering this institution. Sweet as liberty is, we do not feel like murmuring over our position, but say, "Father, thy will be done," looking with pleasure to the day when we can meet our families and friends. The Elders are enjoying good health so far as I can see. With friendship and love to all, I am yours respectfully, NELS GRAHAM.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 17, 1887.

NEW WINE IN OLD BOTTLES.

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From American papers we learn that a very interesting ecclesiastical trial has taken place recently in the city of Boston. Some of the professors of Andover Seminary, prominent among whom is Dr. Egbert Smyth, have been charged with teaching heterodoxy. From what we learn by the report of the trial before us, the charges made against Dr. Smyth and his associates are these: That men are not sinners who have not heard of Christ: exalting reason in theology too much: and teaching that there is a probation for spirits after death. The first of these charges Dr. Smyth denies, and quotes from his work on "Progressive Orthodoxy" to prove that he holds the opposite view. To the second charge he merely claims that he does not exalt reason in theology any more than it ought to be exalted. But the interest of the trial centres in the question of a probation after death; and to this charge the Dr. says:

"This question is, in our opinion, to be looked on as an appended inquiry rather than as an essential question in theology. Still, it is not wanting in practical and present importance. The doctrine comes in as meeting the difficulty in a doctrine which is made fundamental that Christ is central in theology."

It will be seen from this statement that the belief in a probation after death is not denied; on the contrary, the learned Doctor admits his belief in the doctrine, but claims that such belief is not inconsistent with the Andover Creed. On this point we quote his own noble, earnest words:

"I claim the right under the creed to hold in this matter whatever a true interpretation of Scripture and revelation which God makes of Himself shows me to be true. I do not think I shall commit any sin against or violate any obligation under the creed if I allow myself to follow with perfect trust wherever, with heart as with head, I can discover any traces of God's holy and reconciling love."

We can but rejoice when we see men grow too large hearted for the narrow creeds formulated by uninspired men, and boldly declare their intentions of 'following with perfect trust wherever, with heart as with head, they can discover any traces of God's holy and reconciling love.' The almost universal discussion this question of probation after death is now receiving, and the

effect it is having upon the creeds of men, reminds us of some of the homely parables of Jesus. Such for instance as—

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out and the bottles perish; but they put new wine into new bottles and both are preserved."

Such is the fate of the creeds of men when the truths of heaven are sought to be infused into them—they break. The sudden appearance of the light reveals their folly and their end is destruction.

And now as to the doctrine of probation after death itself. Dr. Smyth is represented as saying: "The doctrine comes in as meeting the difficulty in a doctrine which is made fundamental, that Christ is central in theology;" and that is true. If there is one truth made more emphatic than another in God's holy word, it is that the only means of salvation for mankind is through the atonement made by Jesus Christ. The chief apostle said of Him, "Neither is there salvation in any other: for there is none other name given among men whereby we must be saved." Faith in Christ, and the acceptance of the atonement made by Him, is essential to salvation. And yet, comparatively speaking, how few in this life have even so much as heard of Him! In the language of the great apostle to the Gentiles we may ask: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Those who deny the idea of a probation after death are driven to one or the other of these conclusions: either the acceptance of Christ is not essential to salvation to those who have not heard His Gospel, and will be saved without it; or, those millions who have been so unfortunate, though through no fault of theirs, as to live upon the earth without so much as hearing of Christ, will eternally be lost. If they accept the former theory as true, then they admit the possibility of a means of salvation that does not require faith in and the acceptance of Christ's atonement—a conclusion which destroys the fundamental doctrine of Christianity. And if they accept the latter conclusion, then indeed they must regard God as a being whose conception of justice is inferior to that of man's; for what man is there whose sense of justice is not shocked at the idea of making a belief in and the acceptance of Christ essential to salvation, and then damning men eternally, not because they have heard and rejected the Gospel, but without even giving them an opportunity of hearing it! Oh, let not man impute such folly—nay rather—injustice to the Lord! God's conception of justice and the claims of mercy is nobler and grander than ours, His love for His children more infinite, and where man would drive compassion from his heart, God's love will be found bearing precious fruit in deeds of mercy.

That there is a probation after death—that the Gospel is preached to departed spirits is plainly evident from the Scriptures. Peter says:

"For Christ also hath once suffered for sins the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah while the ark was preparing" (1 Peter iii, 18—20).

Men may turn and twist those words of the inspired apostle how they

may, but all that can be made out of them is simply this: after Christ was put to death in the flesh, His Spirit went to the place where the spirits of those men who rejected the preaching of righteous Noah had been kept, and there he presented the Gospel to them again. And surely Jesus would not go to the place of their detention and preach them the Gospel unless there was some means by which they could be benefited by its proclamation. It is not consistent with the nature of the Son of God to suppose that He went to the prison-house of these once disobedient spirits, and there dilated upon he glories of the Gospel, only to tell them in conclusion that they were forever beyond its power of salvation. That partakes too much of the fiendish to be the work of the Man of Mercy—Jesus of Nazareth. It smells too much of that horrible dogma believed in by some that the joy of the saved will be increased when they think upon the sufferings of the damned. The writer we before quoted tells us why the Gospel was preached to the dead. His words are: "For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Peter, iv, 6).

Let it be remembered that according to the testimony of Peter, Jesus went and preached to the spirits that once were disobedient in the days of Noah, who had once rejected the mercies of God. And if they after paying the penalty of their disobedience could have the Gospel presented to them again, surely those who never heard it, and consequently never rejected it, will have the privilege of hearing it and receiving its benefits.

To refer again to the language of Dr. Smyth: "Christ is central in theology;" acceptance of the Gospel is essential to salvation; but what a failure would the plan of salvation be if it were not broader than modern so-called Christian sects suppose it to be! Taking all those who profess to be "Christians,"—both Catholic and Protestant sects—they comprise but about one-fifth of the population of the globe: but no one believes that all who claim to be Christians will be saved; so that the number of those benefited by the Gospel are comparatively few "if in this life only we have hope in Christ." It would be a gloomy prospect indeed if we had to believe that the grand majority of our Father's children had to perish, and that, too, because they had missed the opportunity of hearing and accepting the Gospel in this life. Surely the wisdom that has created the heavens and the earth, and guides the planets in their course, and controls the affairs of a universe, has planned for the salvation of His offspring more skilfully than the creeds of men would represent Him as doing. R.

GLASGOW CONFERENCE.—Brother Donald Noble sends us the minutes of a Conference held at Glasgow on the 2nd of January, 1887. The Elders present were Apostle George Teasdale, from Liverpool; Joseph D. Smith and E. D. Clyde, from Ireland; Archibald McFarland, President of the Glasgow Conference; and Orvil L. Thompson, Thomas G. Lowe, William Henderson, James P. Low, Alexander Steel, Sylvester Low, John W. Brown, Thomas S. Higham, and Alexander W. Rankin, Traveling Elders in said Conference.

Three public meetings were held, at which the Saints were encouraged and instructed in their duties, and to the strangers, of whom there was a goodly number present, was the Gospel preached in simplicity and power.

On Sunday afternoon the Sacrament was administered, three members were confirmed, and one child blessed.

The Statistical Report shows the total number of officers and members in the Conference to be 326. Twenty-one persons have been baptized, and 20 emigrated during the past six months!

A FAIR REPORT.

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We clip the following from the *Leith Burghs Pilot*, of January the 8th:—

It is not frequent that the Elders are so fairly represented as in this instance, and it is quite refreshing to see the "Mormons" given a chance to speak for themselves without having their statements distorted and themselves and their society misrepresented or abused. The fairness of the *Pilot* is to be commended.

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MORMON DEPUTATION IN LEITH.

On Tuesday night at the Junction Street Hall an audience assembled to hear addresses from a party of elders from Utah, representing the Mormon Church, George Teasdale, one of the twelve apostles, in the chair.

After singing and prayer, the Chairman, in his introductory remarks, said that the faith of the Latter-day Saints was exceedingly unpopular to the world, and the gospel of Christ never had been popular. They, as a people, were so much misrepresented by others, and, in consequence, when they stood before the people, the disadvantages were great; so they had come to truthfully represent themselves. He introduced Mr. McFarland, a Scotsman, who had been in Utah for many years, and had considerable experience in that country, having been associated with the Church since his youth.

Mr. McFarland said that he was born a few miles north from here, and that when a boy was "raised" under the strict rule common to the Presbyterian religion, and was taught to rigidly observe the Sabbath day. His conversion to the faith of the gospel of Christ taught by the Latter-day Saints was brought about through the preaching of a prominent elder in Edinburgh. He investigated and studied the doctrines advocated by him, comparing them with the Bible, and the result was that he was bound to reject the faith of his fathers upon the authority of that same Bible, and embrace the truth, or come under condemnation. He emigrated to Utah thirty-two years ago, and had been engaged more or less ever since in assisting to build and establish settlements in that country, under the peculiar circumstances known only to those who have passed through the experiences of a frontier life. Dwelt with interest on the favorable state of affairs existing in Utah, previous to the advent of railroad communication, and other influences recently brought to bear upon that community, stated that he had never heard of such a thing as a thief in the settlement he lived in, until Christians (save the mark) came to "civilize the Mormons." In the early settlement of that country door locks had never been required, peace and harmony prevailed. Their motto was "Do unto others as you would have them do unto you." But with the influx of so-called Christianity attendant evils and vices came, hitherto unknown in Utah. The spiritual and social questions, he said, which the people of this country were trying to solve, were solved in Utah long ago. There were no paupers there, and therefore no poor-houses were needed. The Gospel raised people from the seething mass of poverty and distress with which the world is filled, and placed them in affluence

and independence. This was what true religion should do, and he contended that a religion that was unscrupulously spurned as a "wicked imposture," that was denounced as a mere gaudy mantle, covering a voluptuous and licentious system, could never produce these results, could never benefit people either temporally or spiritually, as were the Latter-day Saints. Mr. McFarland bore testimony to the divine inspiration of the faith he professed, and that the Latter-day Saints rely upon direct revelations from the heavens, in connection with the Bible, to guide them through life; and strive to follow the example of the Savior in their every-day walk and conversation.

The Chairman followed, comparing the position of himself and co-religionists in the world at the present time with those who adhered to the gospel in former ages; asking what could be objectionable in the faith of Latter-day Saints—unless that being the disciples of Christ they had the same legacy as their Master, that if the people call Him Beelzebub, what would they call his disciples?—stating that persecution had always been the portion of believers. Continuing he said—Let me ask what is objectionable in the principles we believe. First we ask you to believe in God, the eternal Father, not the god that has been created in the imagination of man—the God without body, parts, or passions—but the God of Adam, Abraham, Isaac, and Jacob; of Joseph, who was sold into Egypt; Daniel, the Hebrew children, and of Christ and his Apostles, the living and the true God, who is a God of miracles, and can both hear and answer prayer. We are asked to believe in and worship a glorious Being. He is the Creator, the maker of heaven and earth, the sea, and the fountains of waters. We are commanded to love Him, and keep His commandments. Then there is a more powerful reason why we should do so. He is our eternal Father, the Father of our spirits. When the Lord Jesus Christ taught his disciples to pray, He said after this manner shall ye pray—"Our Father, which art in heaven, hallowed be thy name." Our Father! How is he our Father? We have our fathers in the flesh, our grandfathers and great grandfathers. How then is God our Father? He is the Father of our spirits—the very eternal Father—and has a just claim upon our love and reverence. This is no new idea. The Apostle said in writing to the Hebrews—"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?" Father of spirits! What is the spirit? It is the living intelligence. Man is a dual being, composed of body and spirit. This spirit is sometimes called Ghost, as in the case of Jesus Christ when on the cross, He said: "Father, into thy hands I commend my spirit; and having said this, he gave up the Ghost." The living intelligence that was with the Father in the beginning, the "Alpha and Omega," "the faithful and true witness, the beginning of the creation of God"—"who was the brightness of His glory and the express image of His person. We are the children of the same God. Our spirits came from Him, and we shall return to Him to give an account of the deeds done in the body, and to be rewarded for our works. The wise man Solomon understood this principle of pre-existence, for he said when speaking on death—"Then shall the dust return to the earth as it was; and the spirit shall return unto God." How is it possible to return where we had never been? I can return to America because I came from there; but could I return to Turkey, a place I have never seen? No, that would be impossible. But our spirits were with the Father in the beginning, and can act independently of the body, but the spirit and the body is the soul of man, and separated cannot enjoy a fullness of joy; hence the necessity of the resurrection. God is the Father of the spirits of all flesh. He is my Father and your Father, my God and your God, if we worship any other we do wrong. He loves His children; and we may have some idea of the affection God has for us by that which we have for our children; but as His

Nature is love and far stronger than ours, so is His love for His children stronger and purer than ours. We ask you to worship and love this adorable Being. This is the God of the Bible. Is this wrong? Is it inconsistent? Then we are required to believe on the Lord Jesus Christ, who was lifted up on the cross to atone for the sins of the world—the Savior of mankind; the only name given under heaven whereby man can be saved. We ask you to pray to God in the name of Jesus Christ for His Holy Spirit, and to guide you into His Church, the straight and narrow path that leads to endless lives. Let me ask you my friends if you are the children of God and you believe He loves you, have you not the right to ask of Him in faith, believing he will hear and answer you? Is it not consistent in this age of darkness and confusion in theology—the blind leading the blind—if we lack wisdom to ask of God? The Apostle James urged it. He said "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith nothing wavering." God is the same to-day, yesterday, and for ever; and if we ever know the only true God and Jesus Christ whom He hath sent it must be on the principle of revelation, for no man knoweth the Father but the Son, and he to whom the Son will reveal him. We ask you to have faith and seek this knowledge for your own sakes. Then repent ye of your sins; oh, repent ye, repent ye, for the Kingdom of Heaven is at hand. Turn away from all your wrong doings and reform your lives. Cease from all your transgressions and believe. It is a popular doctrine —believe in the Lord Jesus Christ. So say we; perhaps not exactly as the world believe. We say believe on the Lord Jesus Christ, accept of His doctrine—the doctrine of the Father—and live those principles that He taught, that are taught to-day in His Church by His disciples, the Latter-day Saints, and you will know they are true. The object of the Gospel is to prepare us for the presence of God. We must admit He is a pure and Holy Being, in whose presence the sinner shall not stand. We cannot be saved in our sins. The proposition of the Savior is to save us from our sins, not in our sins. It is the godly sorrow that works the repentance to salvation not to be repented of; but the sorrow of the world worketh death. The object of repentance is to improve our character. What is there of us? How anxious we are to secure a good reputation. Shakespear says—"He who steals my purse steals trash. 'Tis something, nothing, 'twas mine, 'tis his, and has been the same to thousands; but he that filches from me my good name, robs me of that which, not enriches him, and makes me poor indeed." What is reputation? It is what we seem to be. But our character is what we are, just as we are known to God and the angels. When we repent of the error of our ways and do better, it is known we have repented in our reformation and our character is improved. Then we ask you to be baptized for the remission of your sins. God has declared "Look unto me and be ye saved all the ends of the earth; for I am God;" also, "Though your sins be as scarlet, they shall be made white as snow; though they be red like crimson, they shall be as wool." The proposition we have to make to you, the message we bear is, repent and be baptized every one of you and ye shall receive the Holy Ghost—the Spirit of the Father—that you may be taught of God and stand independent of man for your instructions; to have no priest to stand between you and God, but to obtain for yourselves a living testimony from the Eternal Father of your spirits. We rescue from the bondage of priestcraft and give priesthood. It is said that if you believe in the Lord Jesus Christ you shall be saved. So say we; but not in the erroneous manner of some popular teachers, for the devils believe and tremble. We say, believe in the Lord Jesus Christ and his doctrine, then you will not only be a hearer but a doer of the will of God, and the promise in His Gospel is, that whosoever will do the will of the Father shall know of the doctrine. The disciple

of Christ who having believed, repented, and been baptised for the remission of sins by one having authority, receives the Holy Ghost by the laying on of hands, obtains a knowledge and satisfaction unknown to the professors of religion. These, my brethren, know that Joseph Smith was a true servant sent of God as well as Elder McFarland or myself. They have left their homes and families and are here without remuneration to preach the gospel as restored by the Eternal Father. Joseph Smith did not profess to be anything else but a servant of God. He was taught of God and received his instructions by which that that was lost has been restored. The Elias has come. John the Baptist restored the Aaronic priesthood, and Peter, James, and John, the higher priesthood. And the Church of Christ is restored to the earth. I entreat you to investigate these things; do not suffer prejudice to close the gates of heaven against yourselves, but ask of God, seek Him. We are the friends of mankind. We have nothing to contend about, we respect every man's opinions or creed. I saw the other evening a number of people headed by a band and young ladies playing tambourines. I asked what it was and was told that it was the Salvation Army. Well, if that kind of procedure makes better men and women, and, therefore, better citizens, it is of benefit; but when it comes to salvation in the Kingdom of Heaven, there is but one Lord, one faith, one baptism, one God and Father of all, and if ever we expect to go back into His presence, we will have to accept of His plan—the new birth—for by reason of transgression came the fall which brought death, and inasmuch as we were born into the world by water and blood, and the spirit from God, and so of dust became a living soul, even so we must be born into the Kingdom of Heaven, of water and of the spirit and be cleansed by blood, even the blood of Jesus Christ, to be sanctified from all sin. My limited time prevents me saying more. I entreat you to investigate these principles for yourselves, and may God bless you unto this end, that you may find and accept the truth: and although we are now undergoing persecution in Utah from a Government whose constitution is the admiration of the world, (meaning the American Government) I will prophesy that Zion will be established and become the glory of all the earth.

Opportunity was given for questions, but as none were asked, the meeting dispersed after singing a doxology.

CORRESPONDENCE.

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THE WORK IN THE NOTTINGHAM CONFERENCE.

Nottingham, January 10, 1887.

President D. H. Wells.

Dear Brother,—During the Christmas holidays we have spent a most enjoyable time in attending the various social parties gotten up by the Saints.

On Christmas-day we went to Hucknall, after partaking of a good substantial meal, we were treated to a grand entertainment, which consisted of songs, recitations and a drama called the "Wiseman's Family," taken from the STAR. It was rendered in a very fine style, and had a very good effect in teaching the Saints not to disobey counsel. Many shed tears when that part was brought forward where the daughter of Brother Wiseman, Fanny, speaks of her wretchedness in marrying a gentile, who had, through his deceit, led her from home, contrary to the counsels of her parents. This we have seen in reality many times in our experience in the Church.

After stopping over Sunday, and attending two very interesting meetings, on Monday we went to Mansfield to attend another social party, gotten up by the Saints of that Branch. Quite a number of people attended, besides the Saints, so that their meeting-room was crowded. The drama, that was presented in

Hucknall, was repeated, and the Sunday School children recited some selections from the STAR and other Church works. The entertainment was very amusing as well as instructive. Elder Naylor is deserving great credit for his painstaking in training the Saints at Hucknall for these parties.

On New Year's day we went out to a place called Underwood, where the Eastwood Saints had arranged another social party and a good entertainment. We had also a very pleasant social party in Nottingham; so that we have enjoyed ourselves during the holidays as no people but the Saints know how, and that, too, without offending our Father in heaven.

There is one thing, however, that mars the enjoyment of the people in this country, and that is, poverty, consequent upon low wages and inability to always find employment; and when the holidays come, instead of being in a position to enjoy themselves with the good things of this life, like the Saints do in the land of Zion; they are worse off in consequence of the various places of work being stopped from one to three weeks; and that means nothing coming in during that time. Still the Saints are happy and rejoice in the blessings of the Gospel.

Meetings at Heanor, on Sunday the 2nd, were well attended both by Saints and strangers. On Wednesday last we baptized four adult converts at Hucknall, Elder Naylor officiating. Elders Wells and Callister started out a week to-day in the Lincolnshire District to visit all the Saints and will hold meetings wherever they can. Elders Hales and Bradford will start to Leicester tomorrow.

We have appointed a day for baptism at the Baths here in Nottingham, as there are twelve who have given in their names to be baptized at that time. We feel very much encouraged with our prospects in this Conference. We begin the new year by reaping some of the fruits of last summer's labors. The tracts you sent us, together with the labor of the Elders, are doing much good.

With love to yourself, Brother Teasdale, my old friend, and all at 42,

I remain your
Brother in the Gospel,
HENRY WALSH.

THE POSTAGE OF THE WORLD.—An inquiry has been instituted by the Superintendent of the Foreign Mail Division of the American Post Office into the quantity of mail matter transported by post throughout the entire globe every year. It was estimated by a German statistician that in 1865 the inhabitants of the globe exchanged about 2,300,000,000 letters. In 1873 it was estimated that the number of letters so exchanged had risen to 3,300,000,000 letters. Eight years later an estimate was made which included post-cards as well as letters, and the total number of letters and cards was estimated at 6,257,000,000. The Table now prepared by the American official above referred to is much more elaborate and comprehensive than any hitherto compiled. It shows that the total number of letters transported in 1885 in all quarters of the globe was 5,849,000,000, to which may be added about 1,077,000,000 post-cards, 4,610,000,000 articles of printed matter, and about 104,000,000 samples, making in all 11,640,000,000 pieces of mail matter handled by the 489,000 officers and *employes* in the 154,000 post offices of the world. To every human being there are thus about five letters and post-cards yearly. Australians receive more letters and post-cards than any other people, the average being twenty-four for each person. Europeans come next with about fourteen each. An Asiatic gets only 40-100ths of a letter or post-card, and an African only 9-100ths. In Europe there were mailed in 1885 3,894,100,000 letters and 597,500,000 post-cards; in America, 1,596,800,000 letters and 398,000,000 post-cards; in Asia, 246,000,000 letters and 80,000,000 post-cards; in Australia, 93,400,000 letters and 1,200,000 post-cards; and in Africa, 18,700,000 letters and 300,000 post-cards. The total number of pieces of matter mailed in Europe in 1885 was 7,249,300,000; in America, 3,819,000,000; in Asia, 389,000,000; in Australia, 151,400,000; and in Africa, 30,700,000.